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THE
KEY
OF TRUE
POLICY.
OR,
A FREE DISPUTE
CONCERNING
The Conservation of lately obtained
LIBERTY.

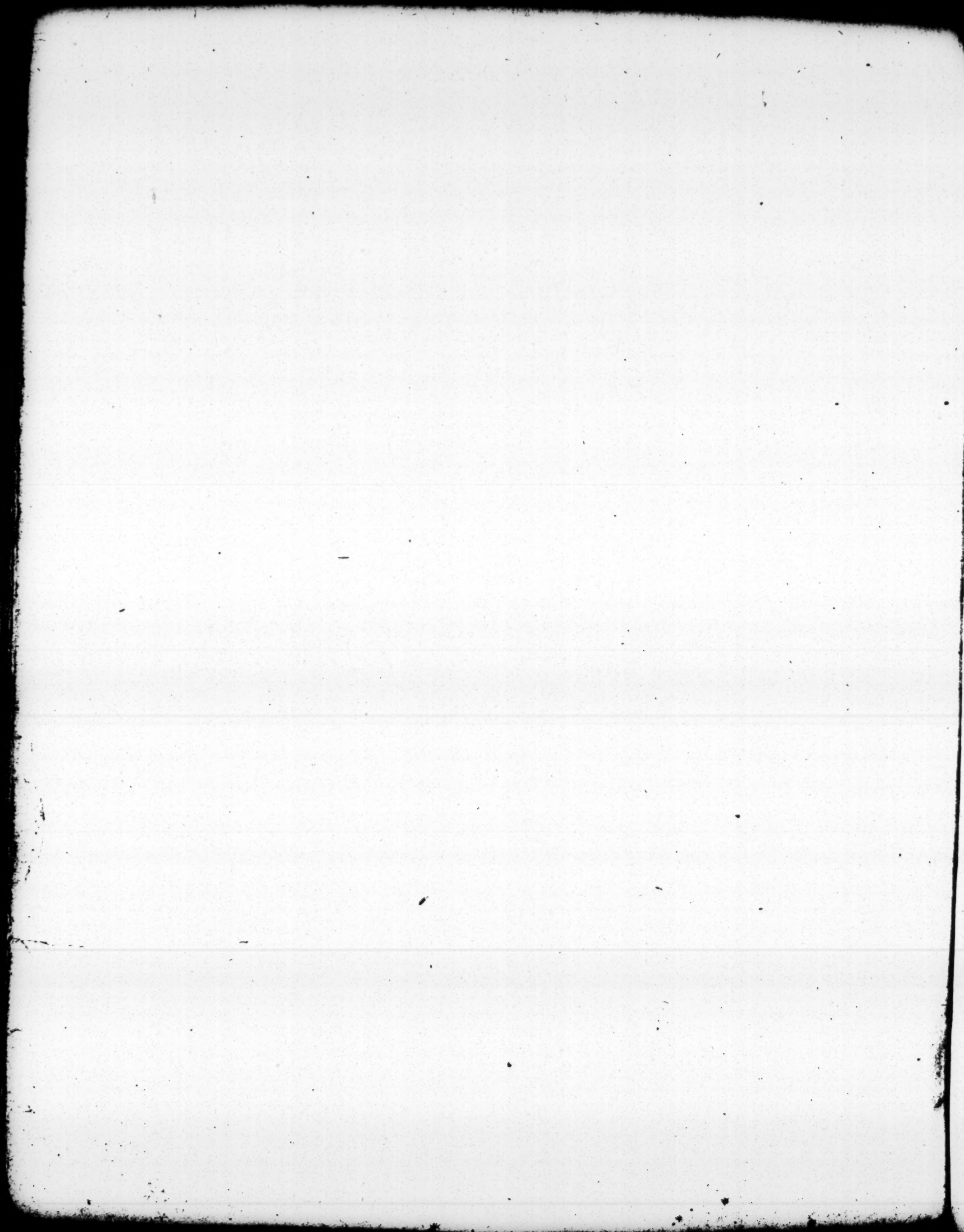
In reference to the Parliament of *Eng-
land*, not onely for securing LIBERTY
already obtained, but also for enlarging
the same.

By a *Scottish* man, a cordiall well-wisher of the just
Freedom, and true interest of the People.

Prov. 21. v. 3. *To do justice and judgement, is more acceptable, then
sacrifice.*

Prov. 25. v. 5. *Take away the wicked from before the King, and
his throne shall be established in righteousness.*

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A
FREE DISPUTE,

*Concerning the Conservation of lately
obtained Liberty.*

PROEME.



Here be two Rocks on which ordinarily Ship-
wrack is made, *viz.* Tyranny, and Preposterous
Lenity: The one is *Scylla*, and the other *Charyb-
dis*: And in my apprehension, both of them are
to be avoided. To which, we may adde a Third,
on which some, though seldome, do split, *viz.*
Preposterous Zeal. Howsoever, the Questi-
on in Policy ariseth,

What way is lately obtained Liberty best preserved?

Truly, this is a most grave Politicall Question, and it may justly be
called, the Key of all Policy. Any body who will study it arightly,
must avoid three things, *viz.* Tyranny, Preposterous Zeal, and Prepo-
sterous Lenity. It is manifest from the example of *Rehoboam*, 1 *King.*
12. 2. *Ch.* 10. Tyranny destroyeth purchased Liberty. Hence is it
we read in *Berosus*, *Herodot*, *Xenophon*, *Diodore*, &c. many have been
shaken loose of Liberty, because of Tyranny. *Aristotle lib. 5. Pol.*
sheweth us many examples to this purpose. Very *Machiavel* ap-
plaudeth this, *Disp. lib. 1. c. 10.* Likewise Preposterous Zeal is an e-
nemy to it: It cryeth for fire, where Christ calleth for none, it over-
turneth the Law of Nature and Nations: for it is without any sha-
dow of Legality, and therefore cannot but irritate the hearts of Peo-
ple against those who exercise it, to pluck all Power and Liberty out
of their hands. *Dracons Lawes* did run much this way, which pro-

voked *Salon* to alter them, and reduce them into moderation. And let me tell you, of the three, Preposterous Lenity is the greatest cut-throat of obtained Liberty. We need no more to prove this, but the example of *Ahab*, 1. *King*. 20. & ult. 2. *Ch*. 18. His Preposterous Lenity begate his ruine and destruction, and denuded him of Power and Liberty. This wanteth not sanctified reason on its side, referring this to the People of God. It is without all controversie, it highly provoketh the Lord, while-as his People spare those who are appointed for destruction: for he willet and commandeth all those who will not have him to reigne over them, to be brought forth and slain. *Sauls* preposterous Lenity begot his ruine, and the renting of the Kingdom from him, 1. *Sam*. 15. Naturall reason confirmeth this. What I pray thee, is Preposterous Lenity, but a keeping the Thief within doors, to cut the throat, and a Viper in the bosome, to sting to death? Verily, there is nothing more killing and consuming, then Malignant enmity. How then can it be indulged with Liberty? I believe, the Fomenters of such are cut-throats and vipers. *Machiavel* can tell you the safest way of securing Liberty, is severity, and not clemency, *Disp. lib. 1. cap. 7. lib. 3. c. 3. & 4*. He illustrateth this by severall pregnant examples, which I need not repeat. But I shut up this point in one Scripture-word, *Let favour be shewed to the wicked, (yet) will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord*, *Is*. 26. v. 10. Would the Holy Ghost say, It is all lost kindness that is shewed to the wicked: He will never amend a whit therefore, but still do wickedly. To what purpose then should such be indulged?

As negatively, so positively we lay down the way (according to what our apprehension reacheth to, of securing lately purchased Liberty. And therefore we lay down this which followeth, as an undoubted Position and Maxime in Policy.

The high and roade way of securing obtained Liberty, is to execute Justice to the utmost.

Thus we plead the rigour of Justice to be the safe and only way of preserving Liberty. You must give me leave to say, the rigour of Justice, is greatest Justice, and not Tyranny, as is alledged. It is vain
Philosophy

Philosophy to say, The rigour of Justice, is not Justice; so well as the lowest act thereof: for, *magis & minus non variant speciem.* I shall not need to speak of those Precepts, *Aristotle lib. 5. Pol.* let-
teth down, for securing the Liberties of a Nation; for this is the
very quintessence of all Politicall Observations to that purpose.
We hasten to prove the point.

Argum. 1. The Lord commanded the people of the *Jewes*, to
root out, and utterly destroy the *Canaanites*, as the best way of
securing their Peace and Liberty, *Exod. 23. v. 32. chap. 34. v. 12.*
Dent. 7. v. 3, 4, and 5. And because they did not so, therefore they
became as *thorns in their sides, and pricks in their eyes, Josh. 23. v.*
13. Judges 2. v. 1, 2, 3. Psal. 106. v. 34, 35, & c. David for securing his
Liberties, tortured and utterly destroyed the *Ammonites*, *2. Sam. 12.*
1. Chron. 20. And upon the same accompt did *Amaziah* execute
the rigour upon the *Edomites*, *2. King. 14. 2. Chron. 25.* for having
revolted formerly under *Jehoram*, he executed the rigour against
them, upon their second revolt, to prevent their future rebelling. I
believe, *these things are written for our edification, 1. Cor. 10.* And,
let me tell you, the People of God, to day have much more reason
to maintain their Liberties inviolable, then had the *Jewes*. To day
our Lord is about to manifest himself more eminently, in promo-
ting their Priviledges, then in advancing his peoples Liberties, any
time before. This is clearly demonstrated by us elsewhere, and there-
fore shall not need to repeat any thing of it here.

Argument 2. David resolved to execute the rigour of justice,
without respect of persons, against Delinquents. *I will early destroy*
all the wicked of the land, that I may cut off all wicked doers, from
the city of the Lord. Psal. 101. 8. כל-פועל-און All the wor-
kers of iniquity. כל-רשע-ארץ All the wicked of the land. This
insinuateth his impartiality, in executing justice; and truly he can-
not but be called a strict Justiciar, who without all respect of per-
sons, executeth judgement on all Delinquents. Nay, but these
words, *לחרות אצביר* signifies, to exterminate and out-root. I be-
lieve this is the outmost of justice: His diligence in this, is abun-
dantly out-pointed, in that *לבקריום* which may be either transla-
ted *early, or in the mornings, or day by day:* And it signifieth no less
then *David's* resolution, to root-out all Delinquents, early in the
mornings

mornings of every day. Which abundantly intimateth to us his resolution, of letting no opportunity passe him of rooting out the wicked and ungodly. Now the end of all this justice is, to secure both Church, and Common-Wealth, The one is signified by שָׁרָא *the land*, and the other by יְרוּשָׁלַיִם *the city of the Lord*. Thus we finde *David*, resolving upon the rigour of justice, most diligently and most impartially, to be executed against Delinquents, for securing both Church, and Common-wealth: And what he resolved to do, he also performed, 2 Sam. 8. v. 15. 1 Chron. 18. v. 14. Truly it is not for nought the Holy Ghost in both places, saith, *He did execute judgement and justice unto all his people*. Indeed it maketh out what is already said: but it remaineth to be asked, what sort of wicked doers doth *David* understand? Questionlesse his resolution admitteth a restriction: Otherwise he should have left none in the land but the Godly; But it is without controversie, he left many thousand godlesse persons in the land: And had he done otherwise, me thinketh he had acted from a principle of preposterous zeal, and not of justice. For clearing this, we lay down these Assertions.

Assert. 1. Wickednesse, as wickednesse, is not the object of Magistraticall justice.

There is very good reason for this, otherwise every sin and errour ought to be tabled before the Magistrate. O! what confusions, heart-burnings, and jealousies should ensue thereupon? Yea, if the foresaid reduplication held good in its whole latitude, in the person of the Magistrate, then heart-wickednesse were the object of his justice. But I suppose, none will say so.

Assert. 2. Wickednesse void of sedition, and being tollerated, doth not disturb the peace of Church and Commonwealth, is not the object of Magistraticall justice.

This wanteth not good reason for it. I believe, none will say, *David*, or any other Magistrate did root out, and cut off all sorts of wicked persons. The contrary of this is more then manifest, both
of

of old, and of late. And what reason is it, I pray you, why the Magistrate should proceed against him as a Delinquent, who, though he doth wickedly, yet notwithstanding, acteth nothing to the renting of the Common-wealth? For the Magistrate hath no more in Commission, but to proceed against legall, and not personall faults. Otherwise, his power should reach wickednes in its whole latitude, contrary to what is said already. But as the Magistrate is a publick person, so it is unsuitable to him to meddle with private wickednes: and as he is a Magistrate, being onely the Minister of the Common-wealth, he goeth beyond his sphere, whileas he proceedeth against personall faults, which do not encroach upon the Liberties of the Republick.

Affert. 3. The Magistrate directly and positively, cannot proceed against wickednesse though seditious, as wickednesse, but as factious, running the high way of renting the Common-Wealth.

The reason of this is, because wickednesse, as wickednesse, is morall: But the power of the Magistrate, as Magistrate, is Politicall. And consequently the proper and direct object thereof, is legall and Politicall: for *objectum proprium, est proportionatum jura facultati.*

Affert. 4. The Magistrates power, not onely reacheth the disturbers of the Common-wealth, but also of the Church.

This is made good under a two fold notion. 1. Indirectly, and consequitively, and that two wayes: Firstly, in so far as proceeding against the disturbers of the Common-wealth doth remove the disturbers of the Church. This is couched in the Text. Would the Psalmist say, I shall destroy all the disturbers of the Common-wealth, that the Church may catch advantage by it, and be freed from the disturbers of her peace. Secondly, in so far as the disturbance of the one, is the disturbance of the other; for they are so linked together, as the one is subordinate and subservient to the other, as is clear from the Coherence, between the former and latter

Text of the Text. Upon which Jacobus, the
Zion's Nurse-father, *Iſa. 49. v. 23.* Hence it is the Com-
mon-wealth amongst the people of the Jews, being rightly
it begot the peace and enlargement of the Church. And
we find in Scripture, that the peace and disturbance of the one
were the peace and disturbance of the other. 2. Coactively, and
vindictively: Thus the Magistrate may proceed directly and posi-
tively, against the disturbers of the Church: For it is incumbent and
pertinent to him, to maintain, and vindicate the Liberties of the
Church; as they are its Liberties: For he beareth the burden upon
the same account, *Rom. 13. 2, 3, 4, 5.* This I take to be the simple
and genuine meaning of the Text: And indeed it is not only
agreeable to the Originall Text, but also to *David's* *Psalm 121.*
David reigned over all Israel, and David executed judgement, and
justice unto all his people, 2 Sam. 8. 15. 1 Chron. 18. 14. This, in
both places, is immediately subjoynd to *David's* subduing and tread-
ing under many of his enemies, who disturbed both Church, and
Common-wealth: And afterward followeth the history of the ri-
gour which he executed against many others of his enemies. Which
abundantly evidenceth; The Psalmist onely speaketh of the destru-
ction of such who disturbs the peace of Church & Common-wealth,
or one way, or other, are noysome and unprofitable members.
Which is agreeable to that, *Whosoever will not do the law of thy*
God, and the law of the King, let judgement be executed speedily
upon him, whether it be unto death, or to banishment, or to confiscation
of goods, or to imprisonment, Ezr. 7. 26. What is this, I pray you,
but a command to execute justice against Rebels, to the Law of
Church and State, and to proceed against them according to their
guiltinesse? And to this *Ezra* applaudeth, v. 27, 28. Which (no
question) was not spoken without Divine impulsion, though a Hea-
then King did speak it. What? Did not *Balaam, Cyrus, Nebu-*
hadnezar, and others of an Heathenish stamp, speak now and then
by vertue of Divine impulsion. Of such kinde of wicked doers, who
disturb and overburden Church and State, *Solomon* speaketh while
as he saith, *A King that sitteth in the throne of judgement, scattereth*
away all evill with his eyes, Pro. 20. 8. A wise King scattereth
the wicked, and bringeth the wheel over them, ibid. v. 26. Cast on

of lately obtained Liberty.

the scorne, and contention shall go out, yea, strife and shall cease, Prov. 22. 10. I shall not need to enlarge this further, by adde the impartiall and severe proceedings of the Athenian, Lacedemonian, Cretian, Carthaginian, and of other Common-wealths (at which I have hinted elsewhere) against Delinquents, do speak much for our purpose. And it is the very positive judgement of Machiavell, Desp. lib. 1. c. 7. lib. 3. c. 3. & 4. amongst many other Politicians, who are not afraid to say, *Abseindantur, qui nos perturbant*. And let me tell you, that maxime arightly understood (according to what is above said) is a more saving, and securing precept, then a y I read of in Plato, Aristotle, Plutarch, or any other Politician beside. Verily, it is the Center on which all other Politicall precepts, let apart for securing the Common-wealth, do revolve: It is the Cro-k on which they hing the Key, whereby they are opened, and shut, and the Wheel whereby they are moved.

Argum. 3. The point is very suitable to reason it self. Who can deny but the danger the Peoples liberty standeth in, is at the hands of the Enemy, and of such who go about to overburden and destroy it? And it is an old maxime in Philosophy, *Sublata causa tollitur effectus*. And consequently such unprofitable and noysome members being put aside, one way, or other, it removeth the none-security and danger obtained Liberty is exposed to. Will you tell me, is he not a desperate and unskillfull Physician, who will take it on him to cure the body, and not remove the cause of the disease? That verily is to build without a foundation. O! What madnesse is it, to go about to secure purchased Liberty; and not remove the cause of its non-security? Truly it is so much, as to keep fire in the bosome, and not to be burnt; to touch pitch, and not be defiled; to keep the thief in the house, and the threac not to be cut; and to keep a viper in the bosome, and not be stinged. Can, shall Liberty be preserved so long as its enemies are free? No verily, They will be still conspiring, and taking crafty counsell against it. So long as the son of Jesse liveth, they will never think themselves secure, and that their Kingdom shall be established: And therefore, *Saul*-like, they will still fall a-persecuting *David*. Nay, let me tell you, those become accessory to their own hurt and ruine, who would not destroy the destroyers of their Liberties. Thus they become negative cut-

B

throats,

throats, and burrios to themselves. But to prevent bondage and slavery, it is good, it is good, to root out those who go about to destroy our Liberty; Otherwise, we abuse the power God and Nature have conferred on us, to maintain and defend our own Liberties against our Adversaries.

COROLLARY.

Here from the People of God in *Brittain*, may perceive what they have to do with the Enemies of their Liberty, and how to secure it. And for my self, I desire to, and will offer my judgment freely in the matter. Now, according to my light, through the strength of my Lord, I do fully and freely offer my judgment in these particulars. First, All Malignant and formall Presbyterian Incendiaries, should one way or other, be rooted out, if we minde to maintain our own Liberties inviolable. This is evident from what already is said: for they are the very Enemies, by whom the Lords People in the three Nations onely, stand in hazard. They indeed, are the *Canaanites*, whom the Lord hath commissioned to destroy. They verily are the Inhabitants of the Land, and therefore must be rooted out. They are spoiled of their Kingdom: And therefore, (according to what *Machiavel* saith in *thesi*, lib. 3. c. 4. though not in *hypothesi*, and according to his application) must be cut off. They are Boars robbed of their Whelps, and therefore they will never be satisfied till they be destroyed: They are *Amalek* indeed, they lay in wait, whileas the Lords People in *Brittain*, came out of the spirituall *Egypt*, from under the Episcopall and Malignant yoke. And therefore their Name deserveth to be razed from under Heaven. Secondly, Albeit all such should be rooted out and destroyed, yet not one and the same way. They should be dealt with according to their guilt. Some of them who are Prime Incendiaries, and leading men, should be finally cut off: Others again of them, who are not so deep in the guilt, deserve not Physically, but Politically to be cut off. *i.e.* (as *Artaxerxes* saith, *Ezra* 7. v. 26.) either by banishment, or imprisonment, or confiscation of goods, according to their desert. They indeed, have rebelled against the Law, both of GOD and man.

man. Why should they not then be punished accordingly? And let me tell you, it is great injustice to punish them all alike. The Law of GOD, Nature, and Nations, require proportionability, between the fault and the punishment. Now I come to meet with Objections, both from good and bad.

Object. 1. There was an expresse command (saith the Theologue) for the out-rooting of the *Canaanites* and *Amalekites*: But there is no such command for the destruction of the Malignant and Presbyterian formalist.

Ans. I demand, upon what accompt were such commanded to be cut off? Certainly, that command doth not want a ground: It is blasphemy to alledge, that any of Gods commands are groundless and unreasonable. Now, the grounds whereupon the *Canaanites* were commanded to be cut off, be these. First, to prevent the ensnaring of the *Jewes* by their devices, *Deut. 7. v. 4.* And secondly, because the *Jewes* were a holy and peculiar people, sequestred for the worship of God, *ibid. v. 6.* Likewise the Lord commanded to root out the *Amalekites*, because they laid wait for *Israel*, in the way when he came up out of *Egypt*, *1. Sam. 15. v. 2, 3.* Hence I argue thus, by an Argument reduced into form:

Those against whom the grounds of the command do militate, the command it self doth reach:

But, the grounds of the command for out-rooting the *Canaanites* and *Amalekites*, do militate against Malignants and Presbyterian-formalists:

Ergo the command it self doth reach them.

The Proposition is manifest, because the command it self no otherwise hath strength, but according to the grounds of it: For, if it did binde without reason, then should it binde unreasonably: And so, *de jure*, be invalide and non-obliging. It must needs therefore be said, Wheresoever the reason of the command reacheth, there the command it self reacheth also. The Assumption is manifest also. Should not care be had to day, people be not mis-led by Malignant devices? And I believe, there is no demonstration for it, why people to day may not be mis-led by such as the *Jewes* were, by the devices of the *Canaanites*: It is known, all are most apt to Malignancy. And it is great presumption to alledge, people to day are not so apt to be

mis-led by euill example, as were the *Jewes*. There is no perfection now more then before, Yea, who will deny, but the People of God to day, are a holy and peculiar People, in a speciall way sequestred for his service and worship? And, beside that, the Malignant Party come out against the Lords People, so soon as they came up out of spiritual *Egypt*, i.e. from under the Antichristian and prelaticall yoke. Likewise the formall Presbyterian came out against the Lords People, so soon as they had shaken off the Malignant yoke in all the 3. Nations. They no sooner came up from that *Egypt*, but as soon the Presbyterian formalist, drew out both good and bad in this Nation against them.

Inst. 1. Gods positive and expresse command doth binde, though no reason were added. His command is most to be heeded to: therefore the out-rooting of the *Canaanites* and *Amalekites*, onely dependeth from the command, and the reasons are onely added by the way, for clearing the Command it self.

Ans. Rake all Hell thorow, and a more dangerous evasion shall not be found. Well, I demand, whether or not the Lord doth command any thing upon reason, or without it? If upon reason, *Ergo*, not onely his commands, but also the reasons of them are to be heeded to, and that upon the like accompt: for so they are necessarily joyned, and the one hath not strength without the other, unless you will say, Gods commands are unreasonable. If without reason, *Ergo*, Gods commands are unreasonable and groundlesse; which is repugnant to his infinite perfection: Whereupon in-starteth the Question, whether or not be these reasons above-named, sufficient grounds of out-rooting the *Canaanites* and *Amalekites*? If sufficient, I gain the point. If not sufficient, in vain are they alledged for extirpating them. And who so ever will arightly consider the connexion between the fore-said command, and the grounds thereof, will finde anon, the command is no otherwise pressed, but upon the accompt and strength of its ground. O! what a absurdity is it to say, it was not a sufficient reason of out-rooting the *Amalekites*, because of their out-coming against the People of God, when they came up from *Egypt*? and to say, *Moses* doth not alleadge sufficient reasons of out-rooting the *Canaanites* in the place above-cited? Verily, that is a belying the Holy Ghost, who presseth such commands upon such grounds. And let me tell you (which is very unbecoming the

the Holy Ghost) it is a base and naughty thing to presse a point upon weak and insufficient grounds, where better and more sufficient may be had. Surely, where the best are concealed, the rest may be concealed also. Yet in the *interim*, I demand, whether or not these reasons do binde *per se*, by vertue of themselves; or *per accidens*, by vertue of other more convincing grounds? If the former, then it cannot be denied, but they are sufficient grounds of the command: for, so they are the very substantiall positive, and proper grounds of the command, on which, the whole strength of it resolveth. And let it be so, the equity and *jus* of the command, doth not depend from these reasons, *καταπαντ*, and *ἡ αὐτο*, or *καθολῶς παντοῦ*, yet that doth not take away the necessary and substantiall connexion, that is between them and the command it self, the equity of it depending from them *καθ' αὐτο*. By vertue of which, they are essentially one, with all the rest of its grounds, if there be any other: And so they conclude no lesse convincingly, then if all the rest were added: for so the very substantiall frame of all the rest, on which the commands equity and *jus* resolveth, is comprised in them, they being in such a case, all one *intensivè*, though not *extensivè*. If the latter, O! what impertinency is argued in the Holy Ghost, to alledge such grounds for clearing and enforcing a purpose, and in the mean time leaves out those things, from which their clearnesse and strength depend? Verily, that is, *processus ab obscuro ad obscurius*, or *ab ignoto ad ignotius*. But I believe, the Holy Ghosts Logick is not sophisticke.

Inst. 2. If you argue so, I see no reason (one will say) why the dearest of Gods Saints may not be cut off. Did not they come out against their Brethren?

Ans. I confesse they did so, yet have they fallen, as *Benjamin*. And now it is left to *Israel* to pity and provide for them, they must not destroy them with *Amalek*, but resitt them, as *Benjamin*. They did not come out against *Israel*, because he was come up from *Egypt*, but because he would have had the sons of *Belial* from amongst them. They did not come out against their Brethren, through Malignancy, as *Amalek*, but through infirmity, as *Benjamin* came out against *Israel*. They are not *Canaanitish*, but a holy people, so well as their Brethren, and such as care should be had of, they do not ensnare themselves by the evill of Malignants. Away, they should not

be both served alike: It is enough to rebuke *Aaron*, though fallen into Idolatry, while-as others be thrust thorow. And yet, if they will still despise their own mercies, and disturb their Brethrens peace, it is lawfull for *Israel* to cut down *Benjamin*, and make them, nill they will they, to twin with the sons of *Belial*.

Inst. 3. It cannot stand with Justice to cut off all Malignants and Presbyterian-formalists, for all of them are not alike guilty. But the command of the Lord did strike directly against all *Canaanites* and *Amalekites*, without exception.

Ans. The *Canaanites* and *Amalekites*, beside their Malignancy, were Heathenish and Idolatrous, which rendred them so much the more guilty; Idolatry, by the Law of God, being a Capitall sin; And so all of them being both Malignant and Idolatrous, they all deserved off-cutting by death. Now, *ceteris paribus*, Malignants and Presbyterian-formalists deserve no lesse then they did: And therefore, as the one were commanded to be put aside, for acting against the Lords People, and preventing hazard at their hands, so should the other be removed also, upon the same sccount, though in a different way, according to their guiltinesse. Observe therefore the Lord in commanding the utter destruction of the *Canaanites* and *Amalekites*, not onely looketh to their Malignancy, but also to their Idolatry, though he mainly and expressely eyeth their Malignancy and enmity at the Lords people. So you may learn by comparing the commandment the ruine of the *Canaanites*, with its first reason, and the command for rooting out both *Canaanites* and *Amalekites*, with the Law against Idolatry. Therefore this is a Sophisme, *à simpliciter*, *ad secundum quid*. For, nothing more can be proved from these examples, but an off-cutting of Malignants, *ceteris paribus*, and not *simpliciter*. And so, some of them are to be cut off, Physically, by death, and others of them, Politically, either by banishment, imprisonment, or sequestration of goods, according to the degrees of their delinquency. And thus, one way or other, they are rooted out, and the Peace of the Lords people secured.

Object. 2. O! but (saith the sweet milde gracious body) Christ was milde like a Lamb, why should not we be so to? He forgave his enemies, why should not we forgive ours also? we are commanded to keep peace with all men.

Ans.

Ans. O! but Christ was just to: Though he came riding meek as a Lamb, yet did the zeal of his Fathers House, cause him drive the buyers and sellers to the door: His *mercy and justice kisse one another, Psal. 85. v. 10.* And, as he did *forgive his enemies*, so did he *destroy them, 1s. 63.* We should indeed forgive our own private enemies, and that according both to Christs practice and precept. But publick enemies, I believe, should be taken order with, unlesse ye wil raise justice. And will ye tell me, Is the execution of Justice unconsistient with the observation of Peace. I suppose, it is that whereby Peace is confirmed: For, by it, the Enemies and disturbers of Peace, are removed.

Object. 3. Nay, but (quoth the crafty Politician) we may make use of Malignants, as Instruments. We may make use of their help, and take all the good of them we can.

Ans. This can neither stand with sound Divinity, nor with true Policy. The *Jews* refused the help of their Adversaries in building the Temple, *Ezr. 4.* From this, we argue thus:

If the people of the Jews refused the service of their enemies, and did not admit them so much as instruments in building an earthly Temple, much more the people of God to day, should decline the service of their enemies, and not admit them so much as instruments in building the work of God in hand:

But the people of the Jews refused the service of their enemies, and did not admit them so much as instruments in building an earthly Temple. Ergo, &c.

The Proposition holdeth good *a minori ad majus*: And that according to the excellency of the work, the *Jews* had, and we have in hand to day. Sure I am, the work the Lords People are a-building, is far more eminent then the earthly Temple of the *Jews*: The one is the shadow, and the other the substance. Verily I think Malignants black hands should not be put upon such a fair Work: Their fingers are too foul to touch it. If you say, the *Jews* refused the service of their Adversaries, because of their heart-enmity to the work, then let any rationall man judge, if the People of God to day, have not reason, upon the same accompt to decline the service of their enemies. Is any so mad, as to imagine, Malignants do upon any other score, offer their service to the Lords People, but peece by peece

Concerning the Conservation

to thrust themselves into power; and not onely to obstruct the work, in the hands of the Lords People, but also to thrust them from all places of trust? And truly their fair profession and pretence must not be heeded to, any more than did the *Jews* give ear to the smoothed profession of their enemies, *Ezra. 4. 12.* Yea, I suppose, no solide head will alledge, the *Jews* declined the service of their enemies, because they were strangers: For the *Nethinims* were such, *Ezra. 2. 43. Neh. 10. 28.* compared with *Josh. 9. 23.* and yet were not kept back from imployment amongst the *Jews*. What? Were not the *Jewish* Profelites strangers? *Num. 12. 1. Acts 2. 10.* And did not *Solomon* admit strangers to build the Temple? *1 Kings 5. 18. 2 Chr. 2. 17, 18.* And it is gatherable both from Scripture, and History, their adversaries were a mixed people, both of *Jews* and *Gentiles*, it must needs therefore be imagined, not their strangeness, but heart-enmity, to the Lords Cause, and People, did barre them from having hand in building the Temple. Aye, we must not imagine they were debarred from building, because they were wicked, seeing all were not saints, who builded the temple. It is without controversy, the greatest part of the builders was wicked. Yet in the mean time, I desire this may be observed, that there is a vast difference betwixt wicked as wicked men, & wicked men as enemies. Men may be, and are wicked, & yet notwithstanding, morally honest and peaceable, not disturbers of the peace, but apt, without any heart-enmity, to act in their place & stations, to help and assist the people of God, in their undertakings, whether for the good of Church or Common-wealth. Such indeed were those of them who builded the Temple, and were not godly: But because of their peaceableness, and none-enmity to the Work, therefore were they admitted to build. And now to speak politickly, I do averre, it is against all true Policy, to countenance enemies, and make use of them. Upon what account, I pray you, do such offer their service unto you? Is it for any other purpose (notwithstanding all their fair Pretences) but to disturb your peace and undermine your purposes? As did the adversaries of the *Jews*, in offering their help and concurrence to them. Truly I judge, such service is like the adder in the bush: It will not fail to sting before ye be aware. When ye admit it, ye receive fire into the bosome. I hold them noble Politicians, who make use of, and countenance all men, whether